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# Curios and Relics

## Clothing Accessories

### Canes Given to Pueblo Indians

Excerpts from newspapers and other sources

From the files of the  
Lincoln Financial Foundation Collection

*Journal - Jan. 31, '26.*

### *Indians Use Canes 1926 Presented By Lincoln As Chief Symbols*

ALEQUERQUE, N. M., Dec. 26.—(P)—In 1863 President Lincoln gave silver mounted canes to each of 13 governors of pueblos among the Pueblo and Zuni Indians in New Mexico, on the occasion of their visit to Washington. Today these canes represent the emblem of authority in the pueblos. They have been handed down from governor to governor.

Lincoln's memory, through the canes, still stands as the symbol of authority—the recognition of the Great White Father for his redskin children of New Mexico.

Accounts of the visit of the Pueblo governors to Washington indicate that the President intended the canes only as a personal gift. But the Indian chieftains took them as confirmation of their authority to rule the pueblos. Thus they became the scepters of power, and now they are known as "ceremonial canes" and are carried by the governors while performing important duties of office.

A quarter of a century ago a ceremonial cane figured in a controversy between Pueblo Indians of Espanola, New Mexico, and an Indian service official that nearly led to serious trouble. The white official took away the cane from the pueblo's governor and gave it to the man whom he desired to elevate to the office. The wrath of the Indians was aroused and the Government mollified their grievance only by trying the official and giving him a suspended sentence.

The governor of a pueblo is elected at certain periods of the caelique or council of the elders.

### *Indian Rulers Still Use Lincoln's Canes*

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# Indian Canes Symbolic Of Abe Lincoln's Justice

BY CARROL C. HALL

**STRANGEST**, perhaps, of all the mementoes we have of Abraham Lincoln are the so-called Lincoln Canes of the Pueblo Indians. These prized objects have been kept in the pueblos, or villages, since 1863—the year Abraham Lincoln gave them to the people of the sunny Rio Grande Valley.

Although among the present-day Pueblos the story of the Lincoln Canes is not too closely remembered, they are treated ceremoniously by these Indians.

In January of each year, the canes are handed down to the elected governor of each pueblo possessing one. To each governor, it is his emblem of office. The cane or staff has always been a symbol of authority, among both primitive and highly civilized peoples. The ornate and beautiful maces, such as Queen Elizabeth II was given at her coronation, or such as the United States Senate uses, are actually elaborate staffs of authority.

There are two versions of the "Lincoln Cane" legend among the Pueblos. One is that Lincoln, when President, began the custom of giving the governor of each Indian pueblo a specially-made cane as a symbol of friendship.

Later, the ritual of handing down the canes to each succeeding governor became an established custom among the tribal chiefs.

Actually, the story of the canes began in 1858 when Congress confirmed the land titles of the Pueblos which had previously been recognized by the Spanish and Mexican governments. This



land, among the most fertile in New Mexico, soon attracted American white settlers and the long-established claim of the Pueblos was swept aside by the whites.

The Indians whose land was being taken from them decided to take the matter up with the Great White Father in Washington. The governors themselves made the long trek to the capital. New Mexico then seemed a far-away land in the eyes of Washington officialdom, especially when its inhabitants arrived wearing traditional Indian ceremonial dress.

Lincoln took time out to receive this strange delegation. Speaking a strange tongue, the

governors made a strong plea for the preservation of their villages and farms.

From Lincoln they received prompt action. Their claims were recognized.

In commemoration of the visit, each governor was later sent a cane—the symbol of authority!

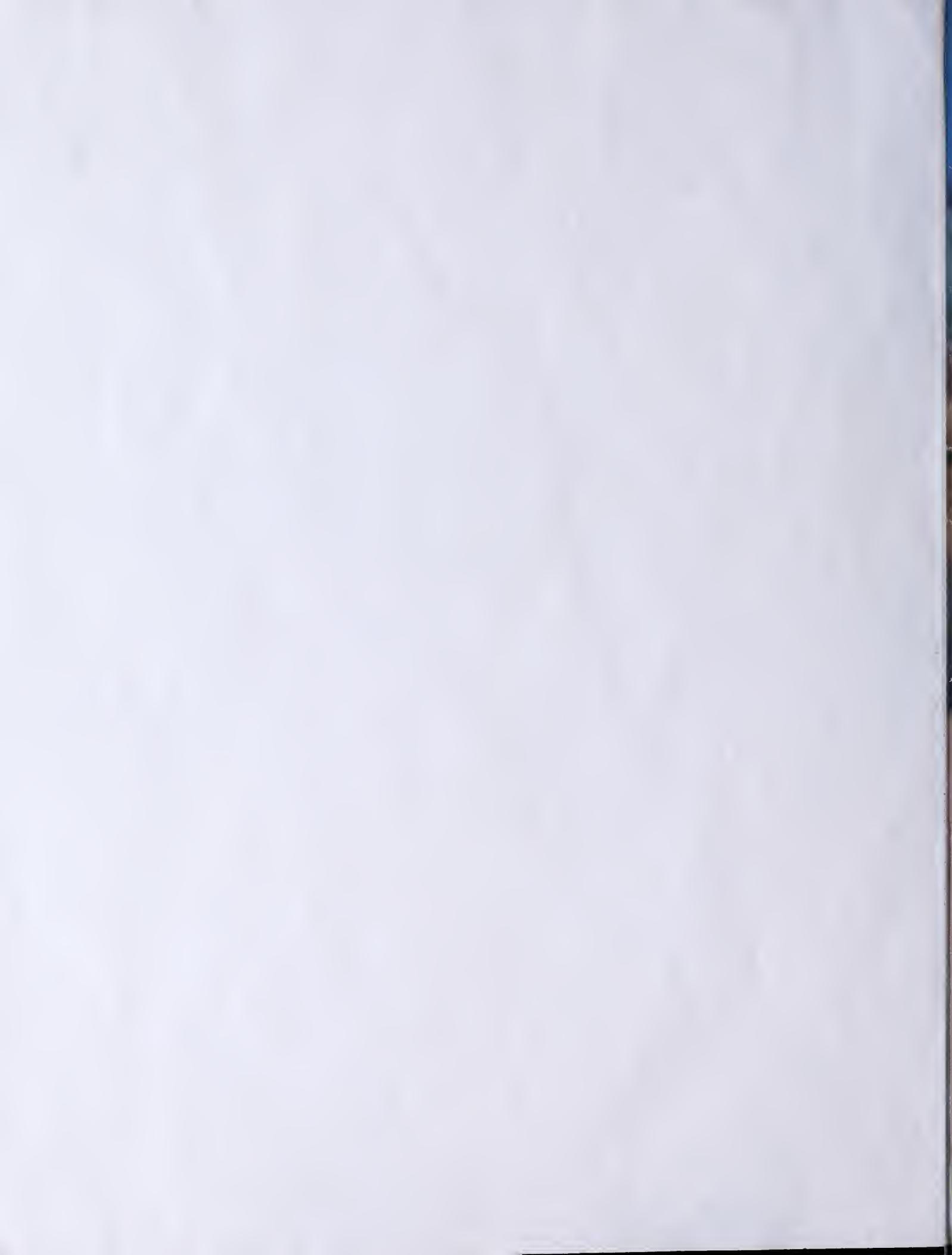
Pueblo visitors who have been fortunate enough to see these canes describe them as being of black ebony with silver heads. On each is engraved:

"A. Lincoln Pres. U. S.

a  
(Name of Pueblo)  
1863"

They are indeed symbolic of the justice in which both these Indians and Lincoln believed.

ca. 1954





# NEW MEXICO

## Magazine



SEPTEMBER 1958

35 CENTS



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# Pueblo Governor

BY E. P. HADDON  
AND MARY BRANHAM

**N**EW MEXICO is in the extraordinary position of having not one governor as most states do, but twenty. Many of us have at least a vague idea about the duties of the governor who lives in the new executive mansion in Santa Fe, but we are a bit hazy about the government and the governors of the nineteen Indian pueblos which the map shows scattered across the face of New Mexico.

In the same year that the Pilgrims stepped ashore on Plymouth Rock the King of Spain issued a Royal Decree requiring each pueblo to choose a governor, lieutenant governor and other officials at the end of the calendar year and to have an inauguration and any other ceremonies they desired during the first week of the new year. The Indians accepted the "Day of the Three Kings" as their inauguration day and since then pueblo inaugurations, with their accompanying dances and ceremonies, have taken place on January 6. A silver-headed cane was given to each Pueblo for the governor as a symbol of his commission and authority to be passed on to succeeding governors. The Franciscan *padres* tried to impress upon the Indian leaders the lessons of leadership set down in Exodus Four and Numbers Seventeen, and on the head of each cane was a cross as evidence of the support of the Church.

When Mexico won her independence from Spain new canes with silver heads were presented to the pueblos. Some of the villages have established the custom of giving the Mexican canes to their lieutenant governors.

President Lincoln felt that the peace loving pueblos should be honored and so had nineteen ebony canes with silver heads inscribed with each pueblo name and "1863 —A. Lincoln, Pres. U. S. A."

One of the outstanding pueblo executives is Juan Chavarria, governor of Santa Clara, who for the fifth time has accepted the honor and responsibility that go with the historic canes. Like all pueblo governors he is on call for personal or village problems twenty-four hours a day and it is almost as common for someone to knock on his door at two o'clock in the morning as at two o'clock in the afternoon.

When the *Conquistadores* came into New Mexico they found a highly developed civilization with elaborate



Playing bit parts in movies is one of the Governor's chores. This scene was made for a Tourist Bureau movie, soon to be released, depicting the coming together of Pueblo Indian and Spanish conquistador (played by José Ramon Ortega.)

irrigation systems, so it is evident that the Pueblo Indians of New Mexico have long appreciated the value of irrigation in an arid land. Keeping the irrigation ditches cleaned and repaired and regulating the water is a community project and is supervised by the governor and his council. Santa Clara owns a pueblo tractor which is operated by the governor, so farmers make an appointment when they want their land plowed and Governor Chavarria comes around with the tractor and plows it for them.

As with any executive, in addition to the expected tasks, unexpected duties are constantly arising. We were driving through the pueblo with Governor Chavarria when we discovered (Continued on Page 42)



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**Pueblo Governor**

(Continued from Page 18)

a pick-up stalled in the middle of Santa Clara Creek. It was driven by a woman who was in a great hurry to get a load of children to school. The governor told her to be patient and he would get the tractor. To the great delight of the children he pulled the pick-up out of the mud without difficulty, and we saw another unexpected job performed by a busy governor.

The pueblo tractor is also used to keep the road to Puyé Ruins in repair. The ruins are twelve miles west of the pueblo and are the ancestral home of the Santa Clara people. An Indian caretaker lives at Puyé and keeps paths and ladders in good repair, issues permits for visitors, answers questions concerning its history. In 1957 the first Puyé Ceremonial was held on the weekend following Santa Clara's annual feast of August 12. The Ceremonial was such a huge success that it has become an annual event. There are pottery displays, guided tours of the ruins, and of course, spectacular dances. For his efforts in starting the Puyé Ceremonials the Espanola Valley Chamber of Commerce elected Governor Juan Chavarria the Espanola

Valley Man of the Year for 1957.

Pueblo governors are striving to preserve the best dances and traditions of their people and one of their tasks is to help youngsters learn the intricate steps and rhythms of ceremonial dances. Governor Chavarria uses a tape recorder to help the children of his pueblo learn chants and songs. He has taken several groups of young dancers to Albuquerque to dance on TV shows. This is not really a duty for it is as much fun for the governor as it is for the children.

Meeting with the council regularly is an important duty of a pueblo executive. Governor Chavarria has found that it is most satisfactory to meet with his council once a week. The Santa Clara Council is composed of fourteen members; six are elected and the others appointed. The councilmen serve terms of one year, but they may succeed themselves.

On a visit to Santa Clara the day before a Corn Dance we found Governor Chavarria and a group of men busily sweeping the pueblo in preparation for the dance. At the same time his wife and the other wives of the village were baking bread in outdoor ovens. Before each Feast Day or dance the pueblo must be swept and

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so each governor has this duty on his varied list.

Recently Juan Chavarria found himself faced with a task he had not anticipated. He is featured in a new Tourist Bureau film in a sequence which depicts the coming together of the pueblo Indian and the Spanish *Conquistador*. For his part in the movie he was clad in handsome white buckskin and carried a colorful buffalo hide shield which has been in his family for nearly four hundred years. Actually, the governor is not the only movie actor in his family for his wife and one of his sons were in the crowd of spectators cheering at the bull ring in "Cowboy," the new cinemascope western which was filmed in part at the neighboring pueblo of San Ildefonso.

Governor Chavarria is also a baseball fan and, like other pueblo chief executives, a staunch supporter of his team in the All-Indian league.

Santa Clara now comprises about 59,000 acres. As is true of all pueblos, much of this land is grant from the Spanish Crown, ratified by Mexico and later confirmed by the United States Congress. New Mexico pueblo Indians differ from all other Indians in the U. S. in that they own their land by virtue of titles antedating American occupation. Additions to the original pueblo grants have been made from time to time by purchase and by Executive Order.

Because the pueblos vary in size and are widely scattered their governors must necessarily have duties which vary according to custom and community problems; however, all of them have many similar duties and all of them work together for the common good of the pueblos.

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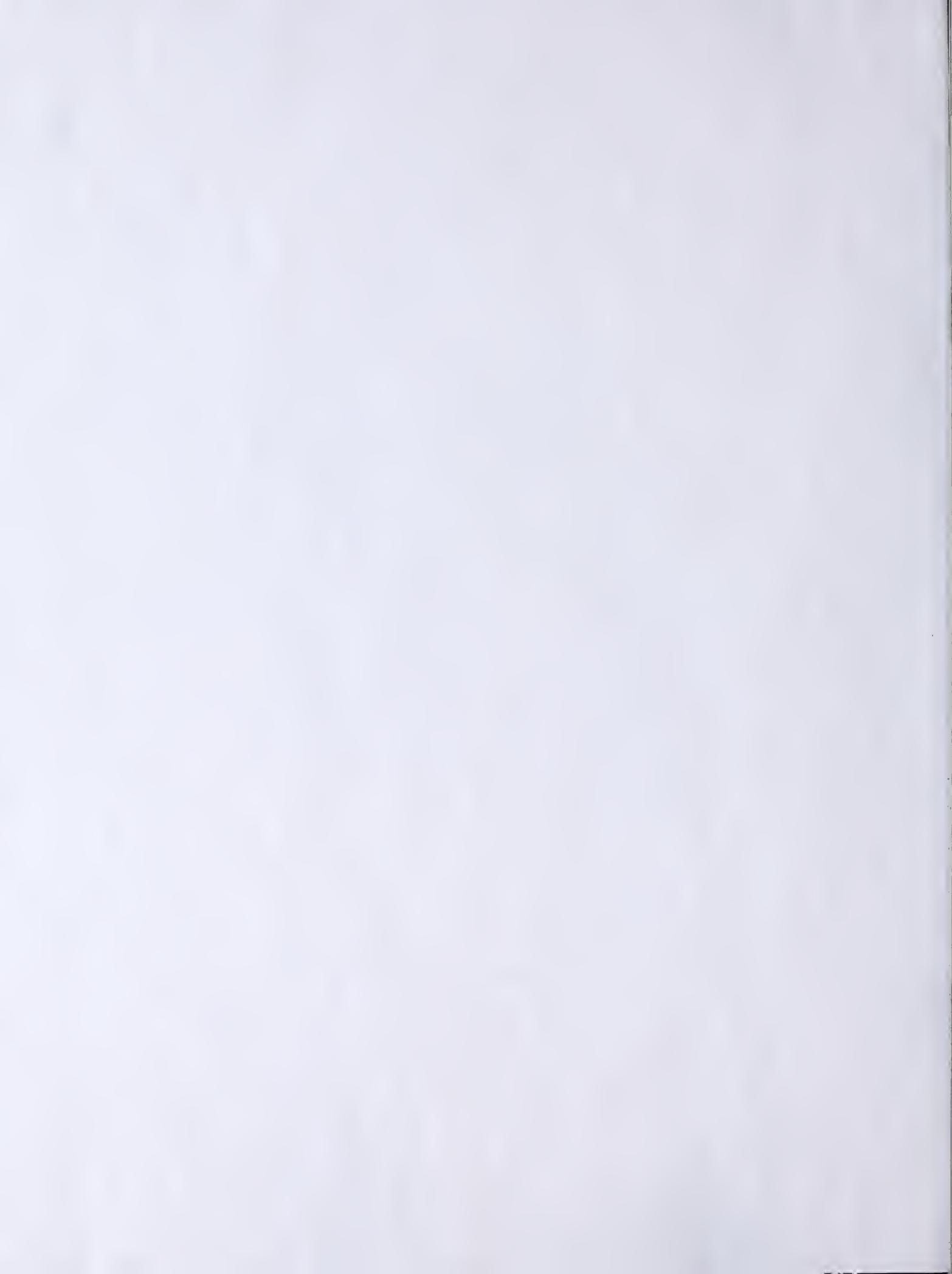
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# The Westerners BRAND BOOK

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NUMBER 1

## President Lincoln's Indian Allies

*Deputy Sheriff Earl C. Kubicek Tells of War-Time Presentation of Silver-headed Canes as Symbols of Authority to Governors of Nineteen Pueblos*

The 32nd year of The Westerners began at the meeting, Monday, March 31, 1975, at the old corral, Abbott Hall of Northwestern University with the changing of the guard, customary at this time. Retiring Sheriff George E. Virgines turned over the star of office to Sheriff-elect Bruce L. McKinstry, who in turn conferred upon Westerner Virgines the gold star sheriff's badge in recognition of achievement. Sheriff McKinstry introduced the speaker, Deputy Sheriff Earl C. Kubicek, the text of whose talk on "Lincoln's Indian Allies" follows:

William H. Manderfield, writing for himself and his partner, Thomas E. Tucker in their newspaper, THE NEW MEXICAN of May 27, 1864 which they were publishing in Santa Fe, editorialized in part:

"We advocate vigorous and effective measures for the subjugation of the hostile Indians of the Territory, until they are so reduced as to cease their depredations upon the lives and property of our citizens and submit to being located upon reservations, believing as we do that the most effective policy that could be observed in the great object of rendering the Indians a portion of our population not only harmless tenants of the soil, but absolute contributors to the wealth and prosperity of the Territory . . ."

The "Territory" of which Manderfield speaks included the present states of New Mexico and Arizona.

The "hostile Indians" that he writes of did not include the Pueblo Indians and, because of their attitude in keeping themselves aloof from the Civil War strife which had infected states as far West as Texas and even parts of the Territory itself, the Lincoln Administration was greatly interested in them.

The NEW MEXICAN, under Manderfield and Tucker, was sympathetic to Lincoln's Administration and stated it publicly saying, "We propose to publish it (The NEW MEXICAN) as a journal thoroughly Union in its sentiments." They therefore welcomed the return to Santa Fe of Dr. Michael Streck from the nation's capitol.

The paper stated, "Dr. Streck, Superintendent of Indian Affairs, brought out from the States an official 'vara' for each of the Indian Pueblos in the Territory. These staffs are the recognized commissions to office among the Pueblos—the party executing the orders of the caciques and governors of the Pueblos invariably carrying one as the emblem of his authority for the time being. Each 'vara' is silver mounted and has the name of the Pueblo it is intended for engraved on the head, together with the name of President Lincoln."

The "Dr. Streck" mentioned—originally from Pennsylvania—had come to the Territory and interested himself in the Indian affairs and extended all possible help to them. He was returning to the Territory after being con-

firmed by the United States Senate—by a unanimous vote on January 22, 1864—as Superintendent of Indian Affairs for the Territory.

The 'varas' or canes that he brought with him from the East for presentation to the governors of the various Indian Pueblos around Santa Fe and Albuquerque were, in effect, continuing a custom originally instituted by the Spanish. President Lincoln was going to re-institute a custom originally created by Phillip III, King of Spain.

The Spanish under Coronado, and those who followed him, had little understanding of the Pueblo organization and government. The Pueblo people, essentially a peaceful people like any other independent peoples, had limits to their patience. This was proven in their uprising against Spanish rule when, in 1680, they drove the Spanish from their land. Eventually the Spanish returned and again held them under subjugation, without any further major incidents although they did relax, to some extent, their laws and regulations in governing the Pueblo Indians.

The Royal Governors of the Territory considered it their prerogative to appoint officials, "governors" of the Pueblos, to handle local government. As symbols of authority and under royal decree, they gave their appointed officials 'varas' or canes. While there were crosses inscribed on these canes they were, essentially, symbols of secular authority. This brought them into conflict with the aims and ambitions of the Church, which felt that it had not only the power to spread Christianity among the Indians but also to govern them.

By 1620, his Most Catholic Majesty—King Phillip III of Spain—moved to resolve this conflict of interests which was coming out of dual authority. By royal decree, he required each of the Pueblos to vote into office a governor, a lieutenant governor, and such other officers as would be necessary to administer the affairs of each Pueblo. The King specifically stipulated that these elections be held without any interference from either the Crown or the Church.

As a symbol of authority the King ordered that a 'vara,' or silver headed cane, be given to each Pueblo for its governor. This would serve as his commission and authority—and further, it would be passed down from each governor to his successor.

King Phillip further ordered that, within a week of the end of each calendar year, the individual Pueblos should hold their elections and they might incorporate into these ceremonies such of their own as they might desire. The King's system of self-government was thus being superimposed upon the existing governmental customs of the Indians.

The Pueblo Indians of New Mexico have a most complicated and mystical set of rituals, essentially religious in

nature. Some of these have been incorporated into the election and assumption of office by the governor. True, there have been changes over the centuries, and the pueblo officers are not now always those envisioned by Phillip in the seventeenth century.

Basically, life in the individual Pueblo centers around the church and most of the ceremonies surrounding the inauguration of the new governor also take place at the church. The dominant figure at these times is the "cacique" or chief medicine man of the Pueblo. It is the "cacique" who, upon receiving the 'vara' from the hands of the outgoing governor, revives its life before passing it on to the new governor.

Travelers from time to time have written about these 'varas' as symbols of office in the Pueblo. Lt. Zebulon Pike, passing through New Mexico in 1807, noted that he met the governor of one of the Pueblos and the governor was carrying "a cane with a silver head and a black tassel."

When General Stephen Watts Kearny entered New Mexico with his army, one of his staff—Major William H. Emory—noted in his writings, ". . . we met ten or fifteen sachem-looking old Indians, well mounted, and two of them were carrying gold headed canes with tassels, the emblem of office in New Mexico."

Susan A. Wallace, who accompanied her husband, General Lew. Wallace, to Santa Fe when he was appointed Governor of the Territory after the Civil War, was observant by nature and wrote of her experiences during these times. She said of the canes of the Pueblo governors:—

"The Governor is appointed by the cacique for one year and he is the executive officer of the town. He is chief in power and nothing can be done without the order of the Governor especially in those things relating to political government.

"The position is purely honorary as regards salary, and the honors do not cease with the office for the dignified place of Principal is awaiting him at the close of his term and there is no anti-third term rule to prohibit his holding the place many times during his lifetime.

"Immediately after the Governor succeeds to his office he repairs to Santa Fe and seeks out the Agent for the Pueblo Indians to receive confirmation. This is an empty ceremony. The agent is without authority to object or remove, but it is followed in obedience to precedent and custom—and there is no harm in humoring the ambitions of the gentle wards of the government.

"On such days of lofty state the happy fellow, in paint and solemn dignity, brings a silver-headed cane and hands it to the agent who returns it to the governor, and the august inaugural ceremony is ended."

While the North and South were locked in combat during the Civil War, the Navajo and Apache tribes suffered war fever and entered the conflict. The Utes wavered. The Pueblo groups, however, maintained their peaceful attitude and refused to take sides. For this, a great deal of credit should be given to the Territorial Indian Service officials who were able to sustain this attitude on the part of their charges.

In October, 1863, President Lincoln sent one of his most trusted aides, his private secretary John Nicolay, from Washington to meet the Commissioner of Indian Affairs, William P. Dole—then acting as secretary of a commission to accompany the Governor of the Colorado Territory to meet with the Utes at Conejos in the Upper Rio Grande Valley to make a treaty of friendship.

Nicolay's visit was considered by him to be one of the rare experiences of his lifetime, and his recollections give us some insight into conditions of the time in the Territory.

The public stage, in which he travelled from Atchinson, Kansas, came to a broken bridge and got stuck in a slough. The seventy hour journey over the desert from Fort Kearny to Denver had to be made on a seat without a back, shut up in a stage with—as Nicolay wrote: ". . . six passengers and a nigger baby." In Denver he was routed from his hotel room by fire—and before he could even take a nap.

Nicolay went on a buffalo hunt near Fort Kearny, and

visited the little mining town of Central City, Colorado, which consisted of two streets with the houses on either side dug into the surrounding mountains. He was astonished to find that although there was wide-open gambling, during the four days of his stay he never saw the least sign of disorder.

The treaty with the Utes was duly completed and they were given, in token of their cooperation, silver medals. Nicolay had to return to the East in order to accompany the President to the dedication of Gettysburg Cemetery.

When President Lincoln called Dr. Streck East, he had already made up his mind to formally recognize the Pueblo groups for their attitude of neutrality between the North and South. They had received no recognition from the administrations of Lincoln's predecessors, Presidents Polk, Taylor, Fillmore, Pierce or Buchanan, even though many years had intervened between their administrations and the securing of the territory by General Kearny.

Dr. Streck undoubtedly told the President about the Pueblo Indians, and of the recognition extended to them by the Spanish government in the form of 'varas' or canes as symbols of authority. Lincoln, ever the student of the Bible, probably was reminded of the passage, "And the Lord spake unto Moses saying,

"Speak unto the children of Israel, and take every one of them a rod according to the houses of their fathers . . . and it shall come to pass that the man's rod, whom I shall choose, shall blossom . . ."

President Lincoln ordered that 19 silver-headed canes, one for each of the Pueblos in the Territory, be secured and suitably engraved for presentation to the governors of the Pueblos.

Superintendent Streck purchased from John Dodd of Philadelphia, 19 ebony canes, each with silver head and ferrule. The heads were engraved with the name of the President, together with the date and the name of the Pueblo receiving the cane. The cost was \$5.50 each.

The account books of John Ward, then Indian Agent at Santa Fe, as of June 30, 1864, show that these symbols of office—given by the United States Government in the name of its executive officer, President Abraham Lincoln, and brought to Santa Fe as mentioned in THE NEW MEXICAN by Superintendent Streck—were distributed to the governors of Tesuque, Pojoaque, Nambe, San Ildefonso, Santa Clara, San Juan, Picuris and Taos Pueblos during the months of October and November, 1864.

The pueblos of Cochiti, Santo Domingo, San Felipe, Sandia, Isleta, Jemez, Zia, Santa Ana, Laguna, Acoma and Zuni had sent delegations to the Indian Agency at Pena Blanca, New Mexico, and had been given their canes on the 16th and 18th of September.

There is a belief that there was a manuscript of investment along with the canes but, so far as is known, no copy of these manuscripts from the President of the United States has come to light.

The Lincoln canes today, though most are rather battered and show the signs of wear, remain handsome. Lincoln's name—engraved in a semblance of his signature—appears on the head of the cane and below his name is that of the Pueblo owning the cane.

The whole inscription reads, "A. Lincoln, Pres., U.S. (then the name of the Pueblo) 1863."

Lincoln's canes remain a venerated symbol of a great and good man. It is ceremoniously handed down from one governor to another, and zealously guarded between times. It remains their badge of office and symbol of authority and is carried on all ceremonial occasions.

Knowing the significance attached to these canes by the Indians, it is easy to understand why the Indians of the Picuris Pueblo were gravely concerned when they had the misfortune to lose both the head and the ferrule of their Lincoln cane.

On September 26, 1883, Pedro Sanchez—then Indian Agent at Santa Fe, New Mexico—wrote the Commissioner of Indian Affairs at Washington, the Honorable H. Price, about the circumstances saying,

"I have the honor to inform you that the officers of the Indian Pueblo of Picuris have recently visited the Agency bringing with them their sceptre of au-

thority—a cane presented to them by Mr. Lincoln whose memory they hold sacred—and on the head of which they say was engraved, 'A. Lincoln, 1862.' But they have unfortunately lost both the head and the ferrule and have come to ask me to write the 'Great White Father up at the big Pueblo of Washington' to supply the missing parts, or furnish them with a new cane bearing the same inscription.

"I therefore most respectfully request authority to expend Seven & 25/100 Dollars (\$7.25) to repair it and, if authority is not granted, I wish to be advised what to tell them—as they are deeply grieved over their loss."

On October 4, 1883, Commissioner Price recommended to the Secretary of the Interior, that Agent Sanchez be authorized to expend the \$7.25 on the Lincoln cane of Picuris Pueblo. The Secretary concurred and Commissioner Price, on October 8, advised Agent Sanchez to proceed. The Indians at Picuris Pueblo were thus again assured of the interest of the "Great White Father up at the Big Pueblo of Washington." Their 'vara,' the symbol of authority and trust given them by their friend, President Abraham Lincoln, was whole again.

—W—

### Campfire Comment

Earl told of seeing both the King Phillip cane and the Lincoln cane at Taos, after much maneuvering to get the privilege. Taos has a third cane, presented by President Nixon when the Blue Lake area was returned to Indian control. All of the original canes are in existence. Roger Henn told of seeing at Lincoln College, Lincoln, Illinois, an Indian cane said to have been given to President Lincoln in reciprocity. Don Russell told of an old movie, its title forgotten, in which Lincoln was represented as alighting from a stagecoach, presenting the cane to the Pueblo governor, and then whirling on back to Washington to take care of the Civil War. In the travel time of those days, as exemplified in the trip of John Nicolay, the Civil War would have been half over before he got back.

Reports were made on the estate of the late Fred B. Hackett who left his collections of books, photographs, pamphlets, and artifacts to The Westerners. Unfortunately few of the photographs and films are identified, and many had been sold. It was agreed that the items should be sold for the benefit of the Corral's shaky finances, but at prices that would give members a share in the legacy.

—W—

A few copies of an illustrated catalog of the Seventh Annual C. M. Russell Auction, held March 20-22, 1975 at Heritage Inn, Great Falls, Montana, were handed out. The auction is sponsored by the Advertising Club of Great Falls for the benefit of the C. M. Russell Museum.

—W—

Compressed Air, a publication representing Ingersoll-Rand, features in its February, 1975, issue "Burros, Mules, and Mines," Part I, by C. H. Vivian, illustrated with pictures of the prospector's friend and main reliance. Address of Compressed Air is 942 Memorial Parkway, Phillipsburg, New Jersey 08865.

—W—

Jeff Dyke's Catalog 25 dated Winter, 1975, at \$1, is entitled "A Range Man's Library" and centers on cattle items, with Jeff's always useful comments on the books offered. His address is Box 38, College Park, Maryland 20740.

—W—

The Rose Tree Inn Book Shop of Tombstone, Arizona, includes with its List 290 an explanation and history of its name. The rose was brought from Scotland in the boom days of 1880 and planted near a woodshed. Bert Macia bought the property about 1900 when he was employed in the unsuccessful effort to pump out the flooded mines. He tore down the shed and built an Inn nearby. The Inn was closed after World War II but the family maintains the property as art museum, and book and antique business.

### MAGAZINES

Harvey Lewis Carter and Marcia Carpenter Spencer have computerized "Stereotypes of the Mountain Man" in the January, 1973, issue of the Western Historical Quarterly (Vol. VI, No. 1). In studies of 33 leaders as rated by index space in LeRoy R. Hafen's "Mountain Men," and 267 others, tabular data is produced to show that 66 percent prove heroic in a wayfaring way, and 31 percent in combat, only 9 percent were drunken sots; 13 percent achieved success, 24, moderate success; 27, failure, and 42 percent are listed as negative. Leading article in this issue is John Porter Bloom's "The Continental Nation—Our Trinity of Revolutionary Testaments." (The third is the Northwest Ordinance). Russell M. Magnaghi discusses "Herbert E. Bolton and Sources for American Indian Studies." John R. Purdy, Jr. presents "A Manuscript Map of an Overland Journey from Salt Lake City to Sacramento City" of about 1853, actually a sort of annotated diagram which is reproduced completely, and as it makes hard reading, the itinerary and notations are repeated in type.

—W—

"The Trouble Began in San Francisco," by Brian McGinty in the February, 1975, issue of American History Illustrated is about the beginning of Mark Twain's career as author. Coming closer home, "The Koster Dig," by Peggy Robbins discusses archaeological finds near the mouth of the Illinois River, at Kampsville, where 12 strata of occupation have been uncovered, dating primitive Americans back 8,000 years.

—W—

### NEWSPAPERS

Fred L. Lee, tallyman of Kansas City Posse of The Westerners, is author of "James Home 'Bombing' Stirred Public" in the Kansas City Times of Jan. 31, 1975, noting the 100th anniversary of the attempt to capture Frank and Jesse James. Of interest is the reprinting of the article from the Liberty Tribune, Jan. 29, 1875, nearest newspaper to the scene. Other information derives from Homer Croy's research for his book, "Jesse James Was My Neighbor."

—W—

### RETURN OF FRANK JAMES

Fred L. Lee of Kansas City Posse passes on to us a clipping from the Kansas City Times of Jan. 2, 1975, reporting that Mrs. Rose Donegan, 95, of Boonville, Mo., recalls when more persons came to her theatre to see the ticket taker than to see the performance. The ticket taker was Frank James, retired from the bank-robbing business after the death of his brother Jesse, who manned the ticket counter at the Century Theatre in Kansas City for ten years. He had previously followed the same occupation at the Standard Theatre in St. Louis. The Century Theatre, later renamed the Folly, is to be preserved as a historic relic, presumably not entirely in honor of Frank James. Of him, Mrs. Donegan said, "He was a real gentleman and one of the kindest persons I ever met. He didn't like to be referred to as an ex-outlaw though."

—W—

Graceland Cemetery, where our charter member Fred B. Hackett was buried, is the last resting place of many Chicago pioneers. John Kinzie, first white settler, rests there, although his body was moved several times. He was first buried in Fort Dearborn cemetery, then in the North Side Cemetery, site of the North Side Pumping Station, then to the City Cemetery that became Lincoln Park, and finally to Graceland which was dedicated in 1860. Alexander Beaubien, first male child born in Chicago, also rests there. Among other notables are Potter Palmer, George M. Pullman, Cyrus Hall McCormick, Philip D. Armour, Marshall Field, and Carter H. Harrison, Sr. Others are Chief Justice Melville W. Fuller, two heavyweight champions, Bob Fitzsimmons and Jack Johnson; Augustus Dickens, brother of novelist Charles Dickens; Allen Pinkerton, detective; Joseph Medill of the Tribune and Victor A. Lawson of the Daily News.





# NEW MEXICO LAND OF ENCHANTMENT

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Paul Horgan profoundly influenced by meeting Vachel Lindsay.

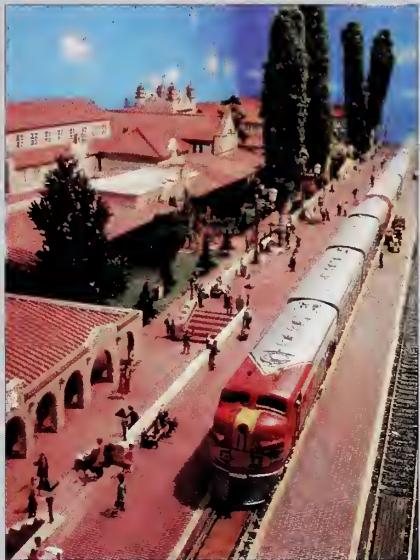
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# JANUARY

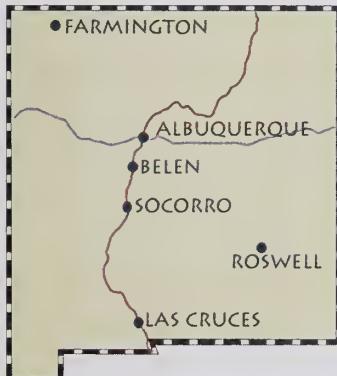
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OUR THIRD ANNUAL PHOTO CONTEST, PAGE 44



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MESILLA CASA ES SU CASA, PAGE 58

**Cover**—*Clouds over Cabezon* by Don Lemke of Cedar Crest graces this month's cover. Lemke's image takes first place in our third-annual photography contest's black-and-white category. For more winning shots, see Page 44.

TOP TO BOTTOM—HOLLY REED, TOM BALDWIN, PAMELA PORTER



## ABOUT OUR CONTRIBUTORS



### Johnny D. Boggs

Johnny D. Boggs, who writes the magazine's "Artscapes" column on Page 15, arrived in Santa Fe in 1998 to pursue free-lance and novel writing. He won the Spur Award from Western Writers of America in 2002 for his short story, "A Piano at Dead Man's Crossing," and *Booklist* magazine has called him "among the best Western writers at work today." His latest novel, published by Signet, is *Law of the Land: The Trial of Billy the Kid*.

Boggs has published celebrity profiles, book and film reviews, and environmental, outdoor adventure, travel, historical and industry articles, but had never written about art until moving to New Mexico.

"I love galleries and have a wide range in tastes, from a historical figure like W.H.D. Koerner to a contemporary sculptor like Carl Berney," he says. "But I'm far from being an art expert. That's why writing the 'Artscapes' column appeals to me. I'm able to talk to artists and gallery owners, learn their methods, their inspirations. It's the best art class in the world."



### M. Bruce McClaren

M. Bruce McClaren, who wrote the story about Paul Horgan on Page 74 served as the director of the Paul Horgan Library at New Mexico Military Institute in Roswell from 1976 to 1998. "I got to know him quite well, both personally and professionally, and became close to his works, thoughts and uncompromising ethic for the written word," McClaren says. "Fascinated by both his writing style and his love of the Southwest, I used an opportunity to conduct a lengthy videotaped interview with him in 1990 to gain an even greater insight into his life and writings. Recounting those 'early years,' as he called them, this meeting with Paul in Connecticut gave me the opportunity to record much of what went into this story."

McClaren has given presentations on "Paul Horgan as I knew him" for the New Mexico Endowment for the Humanities and the New Mexico Library Association. Now living in San Angelo, Texas, he hopes to share other stories about Horgan such as Horgan's encounters with Thornton Wilder, Greta Garbo, D.H. Lawrence, and Horgan's experiences while in Rome researching his Pulitzer Prize winning work *Lamy of Santa Fe* to provide an even greater understanding and awareness of this complex man and his contributions to the literary world. "To me, Paul was not only an author, musician, artist, actor and scholar, but a teacher, fellow librarian, and a great friend."



### Rick Romancito

Rick Romancito, who wrote the story on Pueblo canes on Page 40, is of Taos and Zuni Pueblo heritage. In his 50 years, he has been a movie actor appearing with John Wayne and Katherine Hepburn in *Rooster Cogburn and the Lady*, a fine artist who has shown in Taos galleries, an award-winning photographer and journalist, and devoted father and husband.

Today, he is editor of *Tempo*, the arts and entertainment magazine of *The Taos News* and lives in a lovely small adobe home along the Río Pueblo with his wife, Melody, and daughter, Ella.

"I loved looking into an aspect of Pueblo life that has gotten little notice. It is an aspect that speaks to many Native people with regard to the whole tribal sovereignty issue," Romancito says. "The Lincoln canes have taken on much more importance today, as some governors told me, because of what they represent to them, and ultimately for all of us."

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Up in Taos, the brand new luxury eco-resort, El Monte Sagrado, offers a natural paradise, filled with water gardens and biolariums—landscapes designed to grow herbs and exotic fruits.

The resort features 18 Pueblo-themed suites and an array of globally themed suites—Tibetan, Moroccan, Balinese, Egyptian, Japanese and Kama Sutra. Each of these rooms contains native artifacts from their namesakes. Guests can also stay in the El Monte casitas, seven historic adobe-style homes with kitchens, fireplaces and patios, all located within walking distance of the Taos Plaza.

The resort's restaurant, De La Tierra, features fresh and innovative dishes made from ingredients grown by local farmers as well as from the exotic fruits and herbs grown on the property.

The spa, Detlev's at El Monte, offers traditional massages as well as more alternative options from spiritual healing to acupuncture, tarot readings and body treatments for your energy. The resort also offers a fitness center, whirlpool room, outdoor pool and bar and lounge.

El Monte Sagrado is a nature-lover's Shangri-La, lush and luxurious and soothing to the soul.

If you're planning a romantic Valentine's Day visit—or a trip any time of the year—book a room at one of these resorts for you and your sweetheart. Among the many other romantic destinations, here are a few more favorites: La Posada in Santa Fe, Bear Mountain Lodge in Silver City, Kokopelli's Cave Bed & Breakfast in Farmington, Hacienda del Sol in Taos and Vista Clara Ranch Resort and Spa in Galisteo.



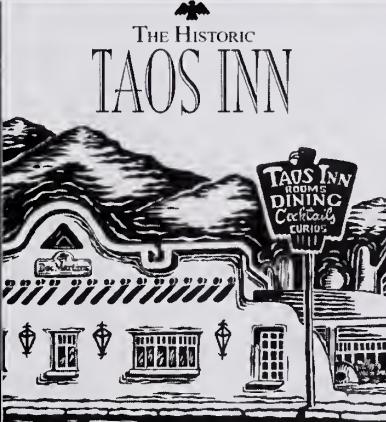
To find your own special getaway logon to [www.nmlodging.org/](http://www.nmlodging.org/) (New Mexico Lodging Association) or [www.nmbba.org/](http://www.nmbba.org/) (New Mexico Bed & Breakfast Association). **MW**

**Lynn Cline** is a staff writer for The Santa Fe New Mexican's Pasatiempo, Santa Fe's weekly arts magazine, and the author of Romantic Days and Nights in Santa Fe. She lives in Santa Fe.



COURTESY DAVID HEATH, RANCHO DE SAN JUAN

Tender moments at Rancho de San Juan.



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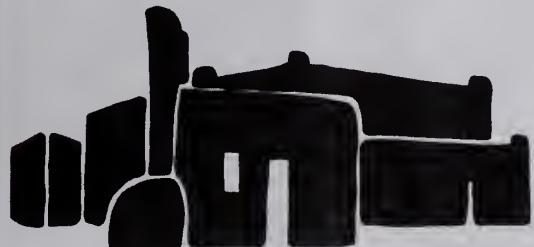
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# The Lincoln Canes

Symbols of sovereignty vital to Pueblo leaders

By Rick Romancito



The ground is frozen hard, but the mocassined feet of the men in blankets make it seem warm.

It is January. They have just received a blessing and now stand in the Pueblo plaza. Among them are the new tribal governor, the war chief, their staffs and church *fiscales*. Each addresses the gathered in that lilt- ing, almost musical cadence which is a Pueblo Indian language, saying what needs to be said to their tribal brothers and sisters as they take on their mantle of authority.

Conspicuous to even the most uninformed are the beribboned wooden canes, the Lincoln canes, metal-capped ebony bundles the governor and war chief hold cautiously in their arms.

These are their insignia of office and, more importantly, the symbols of their sovereignty.

This same scene is repeated, with variations, throughout the Pueblo Indian realm, usually at the beginning of the year, often on King's Day (Jan. 6), when officials are elected, appointed by kiva leaders, or chosen by their respective tribal councils.

For each, the ceremony during which the canes are bestowed is one charged with all the solemnity and tremendous gravity of a national inauguration, which, since these are sovereign nations, it is.

"It's a little bit scary," Santa Clara Pueblo Gov. Dennis Gutierrez says.

The obligations placed upon the shoulders of these leaders is taken very seriously, he says. "It makes you think. The land and resources, you have that much responsibility. Sometimes you doubt yourself. But you always have to be thinking about how to resolve all the challenges ahead, work with the tribal



**Above**—Juan Chavarilla, governor of Santa Clara Pueblo, holds the Lincoln canes in this 1958 photo. (Emmett P. Haddon, Museum of New Mexico, Neg. No. 152008) **Opposite page**—

Taos Pueblo leaders are appointed annually by the tribal council. This photo was shot Jan. 12, 2003, following the official blessing of the canes of office in the San Geronimo church. Taos Pueblo staff shown: Secretary Mark T. Lujan, left; Lt. Gov. Trini Romero, center; and Gov. Allen R. Martinez, holding the canes. In addition to Lincoln canes, the governor often carries other canes including ones from the King of Spain and President Richard Nixon.

council and all the outside entities."

These canes are venerated symbols that have taken on a great deal more importance as these native people forge new paths into the 21st century. Tribal sovereignty has become the No. 1 issue

above health care, unemployment, housing and crime on the 19 New Mexico Pueblo Indian reservations. The canes embody the independence of the tribes from control by the dominant cultures and governments surrounding their borders.

The issue of tribal sovereignty is "very, very important, as it is for all other tribes," says Picuris Pueblo Gov. Gerald Nailor. "This has been enhanced through centuries, even before Europeans arrived. We had the freedom to interact with other tribes. It proclaims our territory and all that. This is real democracy in Indian nations. Basically, it's self-responsibility."

Martha LaCroix Dailey, in an article titled "Symbolism and Significance of the Lincoln Canes for the Pueblos of New Mexico" published in the April 1994 issue of *The New Mexico Historical Review*, wrote that the original Lincoln canes were made in Philadelphia in 1864. They were "then immediately delivered to the nineteen (New Mexico) pueblos to mark the arrival of their United States Land Patents."

Unlike many American Indian tribes throughout the United States, which encountered what can only be described as a government-sanctioned effort to exterminate them, the Pueblos of New Mexico were afforded the right to remain in their homelands and treated as sovereign entities from the first contact with Spanish colonists. Despite many instances of conflict and violence, culminating with the 1680 Pueblo Revolt, the Pueblos retained legal grants to lands they farmed, even through the Mexican era during the early to mid-19th century.

"The Spaniards, when they settled in



New Mexico in 1598, required vassalage to the crown," Dailey writes. "Under the Spanish colonial system, the Pueblos were recognized as hereditary owners of the land they cultivated. ... The United States' policies toward the Pueblos grew out of the pattern of relationships first established by the Spanish."

Once the United States established New Mexico as a territory, however, fears that these agreements would not be respected swept the land, resulting in unrest and suspicion.

Dailey asserts that the Pueblos were "anxious to secure rights to their agri-

**Above**—Jim Hena, Tesuque Pueblo governor, explains the Lincoln canes to his family in this undated photo. (Bill J. Rodgers, Museum of New Mexico, Neg. No. 128752) **Opposite page**—Cochiti Gov. Alfred Herrera in a portrait with a Lincoln cane taken in 1963. (Sallie Wagner, Museum of New Mexico, Neg. No. 2323)

cultural lands" and repeatedly called upon Dr. Michael Steck, superintendent of Indians for the Territory of New Mexico, for his intervention with U.S. leaders. "Steck knew the Pueblos used staffs that the Spanish had given

them as commissions of office and emblems of authority," Dailey writes. "Since the United States was finally going to issue titles to the individual Pueblos, Steck conceived of the idea of canes to commemorate the occasion."

According to Dailey, a popular misconception is that President Abraham Lincoln himself gave the canes to the Pueblos. In truth, it was Steck who had them made and presented them in 1864.

While that may have been the unvarnished actuality, ever since that time, the Lincoln canes have become imbued with the authority of the governor's

leadership. When given to a leader, the rights and responsibilities of his or her office commences.

"At Santa Clara," Gov. Gutierrez says, "(it's when he) takes the burden of taking care of children on his shoulders."

Nailor says, "Well, that's the way it is. You have all the people in the palm of your hand. You become a servant of the people. That's the way I look at it."

So solemn, so reverent is the occasion that the presentation of the canes

of office has now become entwined with the tribe's Indian religion. Outside the reservation boundaries, there is a clearly mandated separation between church and state. Because Indian religion is pervasive throughout tribal life, supposedly secular affairs of great importance take on religious significance. As a result, some governors are reluctant to describe anything regarding their particular traditions or ceremonies about how the canes are presented.

Santo Domingo Pueblo Gov. Everett Chavez says he "would have to speak to the tribal council for approval before I can divulge that kind of information."

Since the original Lincoln canes were given, others have followed, which were presented with the same ideas in mind —the recognition of Pueblo authority. Canes from Mexico, Spain and even one from President Richard M. Nixon presented on the occasion of the return of Blue Lake to Taos Pueblo, have taken their places next to the ones marked "A. Lincoln" on the crown.

In a New Age perfect world, Indians would freely teach all who wished the secrets of their spirituality and the breadth of their cultures. But the reality is that many Pueblo leaders believe that such dissemination would cause irreparable erosion and further fragmentation that which they hold dear for all their ancestors and for generations to come. This is the essence of sovereignty, the right to protect and live and worship and exist freely within their homelands.

In the 1998 edition of his book *Pueblo Profiles*, Jémez Pueblo historian Joe Sando writes that,

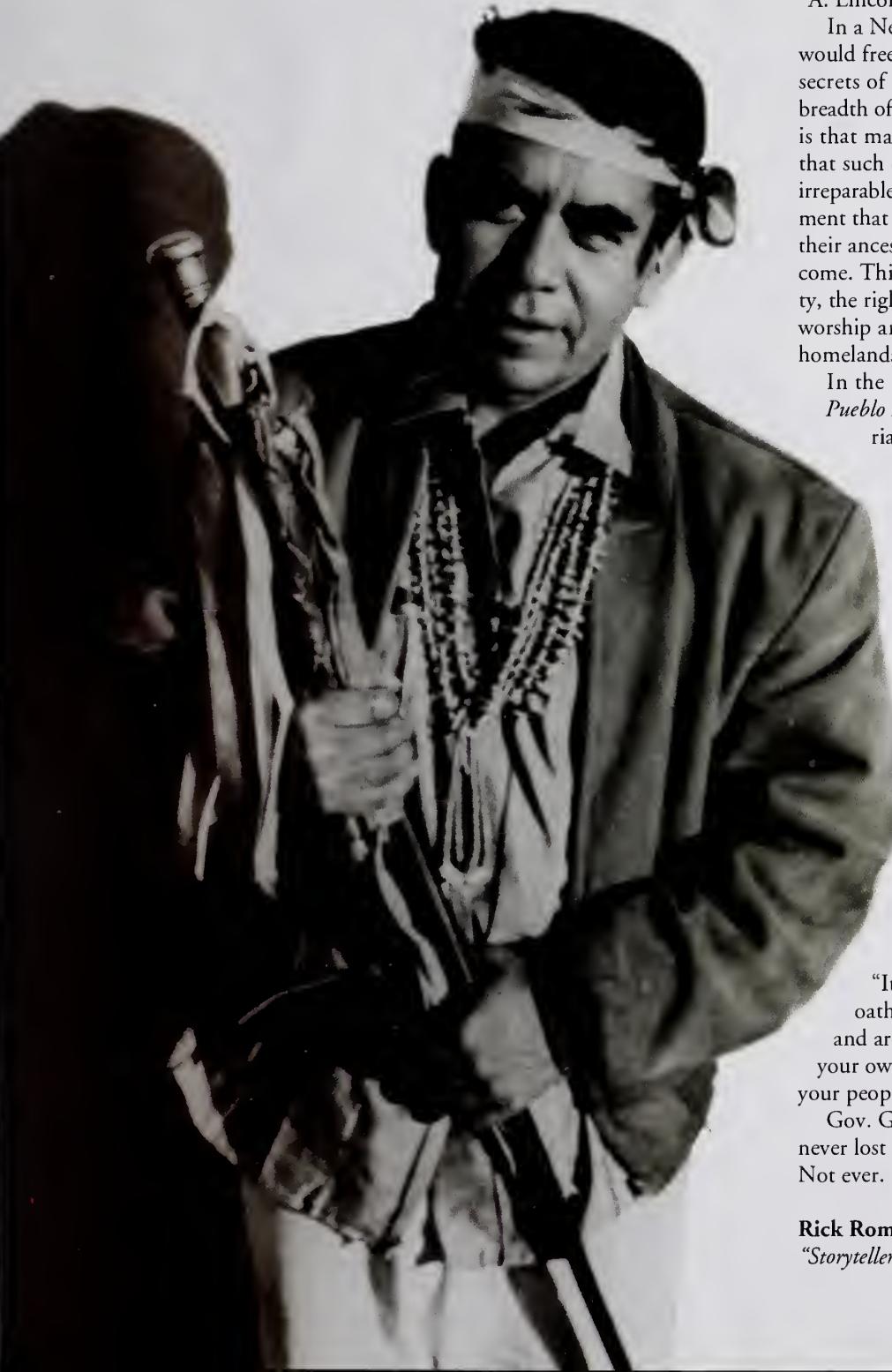
"The most important result of the 1680 Pueblo Revolt is that the Pueblo Indians are the last of North America's original Natives to retain the great majority of their languages and Native religious practices."

The authority to govern these tribes and to officiate by the presentation of the Lincoln canes remains an honor and a privilege taken on by those leaders with the courage and determination to see their people through the 21st century and beyond.

"It's a real good common sense oath that you take this in honor and are willing to go way beyond your own endurance to be there for your people," Gov. Nailor says.

Gov. Gutierrez says the canes have never lost their importance. Not now. Not ever. **MM**

**Rick Romancito** is featured in the "Storytellers" column on Page 4.



## *How the Pueblos of New Mexico will celebrate the bicentennial.*



### MESSAGE from the CHAIRMAN

In May, Virginia and I traveled to New Mexico where I was to speak at the University of New Mexico in Albuquerque. We were anxious to visit some of the Pueblo nations who lived under a system of self-government that was over 300 years old. Our primary reason was to look at one of the nineteen "governance canes" presented to the Pueblos in 1864 by President Abraham Lincoln as a symbol of Pueblo sovereignty – a nation within a nation. The Spanish Crown and Mexican government had also recognized the tribes' sovereignty with symbolic canes since the 1620s. These canes are still revered – especially those presented by Lincoln through his Superintendent of Indian Affairs. The canes are rarely seen except when passed to each successive Governor (as the Chiefs are called) each year. In the interim, they are kept in the Governor's house. Each cane was silver-crowned and bore an inscription, long since worn off, with the name of the Pueblo tribe, the year 1863, and the name of "A. Lincoln, Pres. U.S.A." Virginia and I visited the Isleta Pueblo reservation to meet with Governor J. Robert Benavides and his First Lieutenant Governor, Max Zuni. As with all Pueblos, their economy has been much improved with casino gambling. We met the governor and lieutenant governor in a modern tribal administration building. Mr. Benavides, a former tribal policeman who saw active duty at the modern day Wounded Knee, could not have been more gracious, interrupting his day and asking the Lieutenant Governor to go by his home to fetch the canes. We held the Lincoln governance cane that is so treasured (Photo: Governor J. Robert Benavides, below, holding the canes of governance including the ebony cane presented by President Lincoln). When I asked Governor Benavides what his Pueblo nation will do for the bicentennial, he indicated, "hold a sacred ceremony in President Lincoln's honor with the governance cane on February 12, 2009."

University of New Mexico President David J. Schmidly, trained as a scientist, will also sponsor a joint bicentennial conference on Abraham Lincoln and one of his favorite historical figures, Charles Darwin, who was born, like Lincoln, on February 12, 1809.

As these stories demonstrate, Abraham Lincoln remains in the consciousness of all Americans – including native peoples.

Yet, despite the approach of Abraham Lincoln's 200<sup>th</sup>, all is not well. In March, The Lincoln Financial Foundation announced it would, after 80 years, close its treasure, The Lincoln Museum in Fort Wayne, on June 30, 2008. The Foundation is currently seeking a new home for its magnificent collection. The announcement, in the middle of the bicentennial year, could not have been more ill-timed. What will become of the 230,000 items, valued at \$20 million dollars, remains to be seen.

But our Lincoln Forum continues the celebration in earnest with a robust Forum XIII. ■



Chairman's Note: for more information about the Abraham Lincoln governance canes, see "The Lincoln Canes of the Pueblo Governors by Robert S. Barton in the Winter 1953" *Lincoln Herald* (Vol. 55, No. 4).

Governor Benavides (on the right with the ebony cane from President Lincoln) and First Lieutenant Governor Zuni with governance canes.

Photo by Virginia Williams





Corn dance



Rooster pull



Eagle dance

[Keres] tribe." Finally, with much persuasion, he induced them to parley. But not until 1699 did Acoma formally submit to Spanish rule.

The advantages soon became apparent to the Acomas. The Spaniards were introducing horses, cattle and sheep, fruit trees, new customs, and a new faith. So after nearly two centuries there began that amalgamation of Spanish and Indian cultures which characterizes New Mexico today.

The Acomas today are almost wholly devout Catholics. Almost every Acoma bears a Spanish name. But none of them speak Spanish, as do the pueblos along the Rio Grande.

The coming of the "Americans" brought another, shorter period of change. Following General Stephen



Food throw

Kearny's bloodless march of conquest from the Missouri to Santa Fe, and the war between Mexico and the United States, all of New Mexico was ceded by Mexico to the United States by the treaty of Guadalupe Hidalgo in 1848.

Spain in 1551, under King Charles V, had provided land grants to each pueblo with water rights, farming lands, and mountains. This law was confirmed by the Royal Council of the Indies on June 4, 1687. Mexico, after winning independence from Spain, had in turn confirmed the pueblos' titles to their communally owned land grants. And now the United States in 1858 was the third nation to confirm the Acoma title to its land.

Five years later Acoma sent its governor with those of six other pueblos to visit President Abraham Lincoln in Washington. Settling boundaries to their grants, President Lincoln presented each governor with a silver-headed cane as a token of their right to govern their own affairs. On the cane presented to the governor of Acoma was engraved:

A. Lincoln  
Prst. U.S.A.  
Acoma  
1863

This cane was passed to each succeeding governor when he was elected in January, constituting his badge of office. Governor Sam Victorino today still carries the cane to all official functions.

For more on the Lincoln canes of the Pueblo Indians, see:

Lincoln's Administrative Problems - Indians

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[https://archive.org/details/abrahamlincolnsalinc\\_2](https://archive.org/details/abrahamlincolnsalinc_2)



